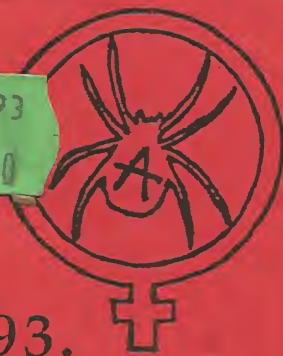




SEKHMET

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ISSUE FOUR. APRIL 1993.





SEKHMET

ANARCHA-FEMINIST FEDERATION OF
AOTEAROA

At the Anarchist Conference in 1991 anarchy-feminism was discussed. From the discussion two groups were established one in Auckland and one in Wellington.

Sekhmet is the magazine of the Anarcha-Feminist Federation. The name of our zine Sekhmet, is taken from Egyptian theology. Sekhmet being the Egyptian war goddess. Articles in Sekhmet do not necessarily reflect the views of the collective.

We would like to thank Joe in this for doing the typesetting! We are keen to receive any articles/letters people would like to contribute.

Sekhmet has now moved to Wgtn. as the Auckland group has stopped meeting. This means that there is no longer a P.O. Box in Auckland. But if anyone else wants to start a group let Wgtn. know and it will be advertised in the next Sekhmet. The Wellington Group is still going strong and are planning to have another anarchy-feminist conference later this year. The P.O. Box for the Anarcha-feminists in Wellington has changed boxes, you can now reach them and Sekhmet through - P.O. Box 14-156, Kilbirnie, Wellington. Clearly address any mail to anarchy-feminists or Sekhmet as several anarchist groups share the P.O. Box.

The Wellington group meets fortnightly so if you are in Wellington and would like to go to meetings get in touch. They are a real friendly bunch of wimmin so don't be shy.

ANARCHISM -

Anarchists want to bring about a free, stateless, classless and egalitarian society. Anarchism is the political ideology that advocates that society *should* be organised without constituted

authority, without government or rulers. It does not mean chaos, disorder, bombs, murder and robbery, that is what government is all about. Nor does it mean a return to the Stone Age. Anarchists seek a form of social life in which nobody is in a position to oppress or exploit anybody else, and in which all means to maximum material and intellectual development are available to everyone equally. Order in such a society being obtained by free agreements concluded between various individuals, groups and organisations, geographical and professional, freely constituted for sake of production and consumption, as also for the infinite variety of needs and aspirations of a civilised human being.

FEMINISM - Feminists works towards a society in which both sexes are equal. Feminism means (to us) working towards women being seen as individuals and not some stereotypical object. Black Stocking Sisters : "The way men like their women (and all women), is dictated for both men and women. The model and ideal body is displayed in such a way as to say this is how women must look, and if you don't match up you had better work on it". "Beauties in the advertisements teach women their role in society, they teach that women are articles of conspicuous consumption in the male market, to be looked at, and that females achieve success in the world by being looked at", (eds, V Gornick and B Movin, WOMEN IN SEXIST SOCIETY < STUDIES IN POWER AND POWERLESSNESS, Mentor books, 1971).

Feminism also means breaking from subservient conditioning.

Peggy Kronegger: "In actual practice within the women's movement, feminists have had both success and failure in abolishing hierarchy and domination. I believe that women frequently speak and act as 'intuitive' anarchists, that is, we approach or verge on, a complete denial of all patriarchal thought and organisation. That approach, however, is blocked by the powerful and insidious forms which patriarchy takes - in our minds and in our relationships with one another. Living within and being conditioned by an authoritarian society often prevents us from

making that all important connection between feminism and anarchism. When we say we are fighting the patriarchy, it isn't always clear to all of us that, that means fighting all leadership, all hierarchy, all government, and the very idea of authority itself. Our impulses toward collective work and small leaderless groups have been anarchistic, but in most cases we haven't called them by that name. And that is important, because an understanding of anarchism as anarchism could spring women out of reformism and stop-gap measures into a revolutionary confrontation with the basic nature of authoritarian politics.

If we want to 'bring down the patriarchy', we need to talk about anarchism, to know exactly what that means, and to use that framework to transform ourselves and the structure of our daily lives. Feminism doesn't mean female corporate power or a woman president; it means no corporate power and no presidents. The equal rights amendment will not transform society; it only gives women the 'right' to plug into a hierarchical economy. Challenging sexism means challenging all hierarchy - economic, political and personal. And that means an anarchist feminist revolution.

As anarchists we are aligned to the Anarchist Alliance of Aotearoa and the aims and objectives of the alliance. It is not intended as a set of rules but merely a way of safeguarding the @@@ from groups who may claim to be affiliates, without holding an anarchist line of thought, particularly from groups who may wish to discredit the anarchist movement (be they from the left or right wing).

1. To achieve a society free from oppression and inequality resulting from hierarchical structures, including hierarchical religion and its superstitious support.

2. We oppose the State in all its forms, because there is nothing that co-operative individuals can not do for themselves.

3. We oppose discrimination on any grounds be it race, sex, sexual orientation, age etc.

4. We support other groups and individuals in other areas with

similar views.

5. To create a world safe for the full realisation of human potential with respect for the environment and fellow creatures.

Humanity will never be free until we liberate ourselves by global social revolution.

Groups Affiliated Are:
Katipo Collective
(Wellington Anarcha-Feminists)
P.O. Box 14-156
Kilbirnie
Wellington

Committee for the Establishment of
Civilisation
P.O. Box 14-156
Kilbirnie
Wellington
Meets monthly, and holds regular
gardening sessions. Booklist available, send 45c S.A.E.

Anarchist Alliance of Aotearoa
(Auckland)
P.O. Box 78-104
Grey Lynn
Auckland
Hold monthly meetings, and
produce the zine 'The State
Adversary', available for \$2 from the
above address.

Books From The Black Lagoon
5 College Hill
Ponsonby
Auckland
This is an anarchist bookshop (see
rave later in Sekmet)

S'Anarchy
P.O. Box 7100
Wanganui

Waipawa Anarchist Collective
102 Abbotsford Road
Waipawa

BOOKS FROM THE BLACK LAGOON



'BOOKS FROM THE BLACK LAGOON' opened recently in Auckland. It is the first anarchist book shop in New Zealand with books on various subjects e.g. anarcha-feminism, anarchist theory and history, human rights, ecology, education, anti-vivisection, animal rights etc as well as a few craft things like vege soaps, t-shirts e.t.c.

The book shop is collectively run with everyone taking turns to sit in the shop and do bookwork and everyone is involved in ordering books. So everyone is equal in the shop. All books are sold at non profit so prices are incredibly low.

BOOKS FROM THE BLACK LAGOON is situated at 5 College Hill, Ponsonby, Auckland. It is open Mon.-Wed. 11am-4.30pm, Thurs-Fri. 11am-6pm and Sat. 10am-2pm.

If you don't live in Auckland send an S.A.E and they'll mail you a booklist.

LETTERS

Dear Anarcha-femmes,

Hi! Ellen

Klowden here, a bisexual feminist from Oregon, USA. You will see from the enclosed sheet that we face a terrible struggle against homophobia in our state. (extract from enclosed sheet) "The Oregon Citizens Alliance (OCA), a far right political group, has proposed an amendment to the Oregon constitution that would legalise discrimination on the basis of sexual orientation. The effects of the initiative would reach into our schools, libraries, work places and daily lives.

The OCA's initiative would invalidate existing laws, including Oregon's Hate Crimes law which has penalties for intimidation on the basis of sexual orientation, and Portland's Civil Rights ordinance which protects against discrimination in housing, public accommodations, and employment.

If this initiative passes, it would be the first time in U.S. history that a constitution has been amended to take rights away. For information on what is happening with this initiative write to - Campaign for a hate free Oregon, P.O. Box 3343, Portland, Oregon 97208-3343, U.S.A

The first sentence is from Ellen's letter the rest we have taken out of an information sheet she sent us (Sekhmet Collective)

Dear Sekhmet,

On the subject of men in the Anarcha-Feminist Federation of Aotearoa :
- I am an anarchist who is interested in eliminating the oppression of women, thus I must be an anarcha-feminist.
- Having women's only groups seems to me to violate the second aim of the anarchist alliance which is "We oppose discrimination on any grounds be it, race, sex ..."
- To truly eliminate sexism, men and women must be educated. Feminism should not be seen as a fight e.g. women versus men. In actuality, it is feminist women and men versus the anti feminist men and women.
- One who works towards a society in which both sexes are equal is a feminist, thus a man can be a feminist. A white person can work

to stop oppression of blacks, a healthy person can fight for the rights of the disabled and sick. Why can't a man fight for the rights of women?

SHANE MERCER

P.S You're doing a great job with Sekhmet - the zine is great.

Dear Sekhmet,

I'd like to laugh at the system and skip away. But I need their money. I don't believe in trying to break down this society and then rebuilding another one. I don't want to get to the end of my life and think oh well maybe we did a little bit. I don't want to live in reaction to the system, I want to create my ideal world around me now as much as I can.

Do other anarchist women think about their lives when they're 40 or 50? Being on the dole can make you really feel shit. It's such a material system that we live in though that lots of women end up making big compromises about the way they live their lives, they give up their dreams. It's a real struggle to keep believing in yourself and your own wild plans. And it's often a question on how to do this and get money. I think we need to create our own community, separate as much as we can from mainstream dying of bo redomculture. It's all very well to say that too. Do others think about these things? I'd like to hear more women's ideas. ROHAN

Dear Sekhmet,

I'm sick of the labels and the "You think or do this therefore you must be a -" mentality. I'm an anarchist. That's the only label I will accept (grudgingly). Woman/ wimmin / wombyn yes I'm that too. But lesbian or non lesbian? No way. That is where I get off! People are not all the same - we / I / you don't have the same ideals - not even the same anarchist utopia. Just that we all want the same basic things in common : like no oppression. I don't want or need to be oppressed by people who think that anarchists ought to believe this or that. Why should we? O.K, there are some things we're agreed upon, like no state, patriarchy, legislation, hierarchy and some we don't all agree upon, like reformism, spirituality. But what is the ideal we're working for? Is it so mapped out in your mind that I can't have what I

want too? I don't have the energy to put into constantly protecting my integrity about who I see, who I sleep with, who I relate to better than who else. My anarchist utopia has plenty of space for all, with no rules nor social pressure to say who can congregate with whom. There will still be spiritually-minded people who want to group together - is this O.K.? And men-only, wimmin only, animal-only (nature reserves), vegan only - all sorts of groups will still want to be together. Some may be closed, others open. This is what freedom of choice is about.

It's amuch touted line "Anarchy means doing whatever you like as long as you don't hurt anyone else, or infringe upon their rights to do whatever they like". Somehow I doubt that people really think that one through. Take responsibility for your actions - yes all of them! - and stop thinking that line just means "I can do what I like". Bullshit. You can't. You have to interact with people in this world. However, you can choose who you live and interact with, and no one should say the people you choose to live with aren't right for you, if you have thought your choice through. HELLEN

The one thing that I felt was missing from the 1992 Anarch-Fem Conference was the lack of any reference to the earth and nature. Surrounded by concrete and glass in cities it is easy to become isolated from nature, to think that the world revolves around humans and therefore to focus only on topics concerning humans. However anarch-feminism directly involves our attitudes toward other beings on this planet because central to Anarch-feminism is the aim to end oppression in all forms. Our ecosystems have been dominated and decimated by humans for centuries, so this is an anarch-fem issue.

In California a group called Feminists for Animal Rights (FAR) is raising the consciousness of the feminist community, the animal liberation movement and the public about the connecting links between feminism and animal liberation. They explained these links as

"The ideology of dominance and control is one that is handed down by patriarchy. Patriarchy sets down a hierarchy of worth and abuse, where white

males are on the top, followed in line by men of other racial distinction, followed by women and children, then by the elderly and developmentally challenged persons, then certain types of animals such as house pets then animals of lesser worth such as farm animals, and so on down the hierarchical line." For women to fight for their freedom and equality involves challenging this whole hierarchy and that means the placing of animals below humans.

The present attitudes of humans towards nature is speciesist. Speciesism is the viewpoint that the earth, animals and plants are all

here for the (ab)use of humans. I don't think that this is just a side issue that anarch-fems can choose to consider or not. I believe it is as important to challenge and question speciesist actions and statements as it is for racist and sexist etc. ones. So what can we do about speciesism? Since so little improvement has been made there is plenty of room for action. Basically your actions and attitudes can follow your feminist ones. Learn to pick up on speciesist language such as people saying they 'own' animals, do something about the suffering of animals whether it is walking into a fish shop to complain about the live lobsters crowded into

a tank that they are selling to be boiled alive, or pulling down circus posters. Make people think about speciesism, many people will never have even considered it before. And of course there are plenty of illegal actions to help smash animal oppression. However the biggest thing you can do personally is go vegetarian or ultimately vegan because it shows a basic respect for all living things, the major cause of deforestation is the clearing of land for animal farming and a vego diet will take away support from industries that rely on and perpetuate the suffering of animals.

Love and lentils

Anita

FRENCH ANARCHA-FEMINISM

The following article is from a book about the international anarcha-feminist conference, which was held in France last year. The book is a compilation of different articles about the conference.

We are a social movement. We work actively as individuals, in our own groups, and through other related groups. Always, though, we have wimmin at the centre of what we do.

The anarchist organisation can unite both anarchist and feminist struggles without relying upon a hierarchic structure.

"We define anarcha-feminism in terms of an anarchist social movement and a non-patriarchy; throwing its basic resolutions into free space and acting at the same time in the feminist and anarchist movement" - Thyde Rosell, A-F press release of 2 May 92.

Anarcha-feminists are working on the resurgence of anarchy on the international feminist scene. France is one country where this is happening. The violations of our bodies and of wimmin's rights are alarm signals representing ideological, sociological and economic kicks in the gut. We are raising questions about the Third World, Asia and the emergence of a mostly female Fourth World. And, as each kick in the gut is intended to keep wimmin down, and fighting back becomes more radical, anarcha-feminism is able to overcome, and thrive. We could add to that situation where, in numerous countries, the wimmin's struggle represents the last defence against rising authoritarianism. Anarcha-feminism can be a militant movement which encourages the libertarian (anarchist) to think about these struggles, and about revolution.

The wimmin's struggle is passing frontiers, and since we proclaim ourselves revolutionaries (with the target of creating an anarchist society) then removing the patriarchy is necessary because the patriarchy is the cement which keeps this (unequal) society together. We believe



in maintaining contact on all levels with the feminist movement, as well as the libertarian movement, and consequently look to the point (a free space) where all such groups blend. We see these organisations in their global context. We think about our life-style and question our lives. We act as Anarcha-feminists, and are militant. However we work with a non-sectarian attitude, and are open and accepting to all groups working towards the same goals.

We believe that it is (right/okay) to get involved with other feminist groups, as the individual members are probably keen and anxious to do some effective action. Even if the group is reformist, the anarcha-feminist presence would have an impact upon the other wimmin in the group.

In the past, French militant Anarcha-feminists have worked wholeheartedly in the midst of the feminist movement, as well as in the midst of the anarchist movement.

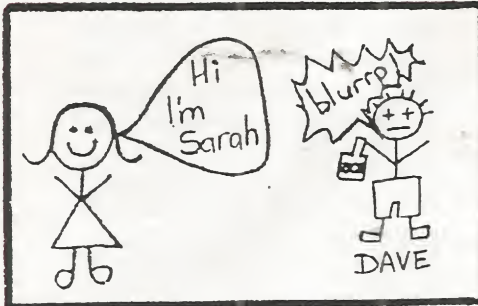
We don't reject anyone because of their past, as cliques and opposite viewpoints can be an aid to practical action. Different groups of people can come together for diverse projects - whether theoretical or practical action - rather than the other way around. Thus, a free space is created, due to:

- * development of horizontal links, using our roots in various causes.
- * re-affirming of positive feminine values (solidarity, non-power...)
- * finding common ground with others and sharing that strength of recognition.
- * creating fun for ourselves
- * being aware that we are in a social political movement.

BY NELLY TRUMEL

TRANSLATED BY B. GRENVILLE AND HELLEN

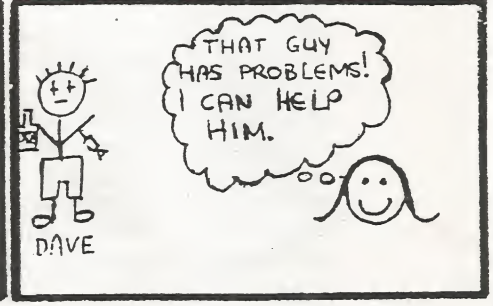
A CASE STUDY... BY BRENDA



Meet Sarah. Outwardly she seems quite happy. But she always ends up with the 'wrong' guys. She says she's attracted to bad boys. Let's look closely...



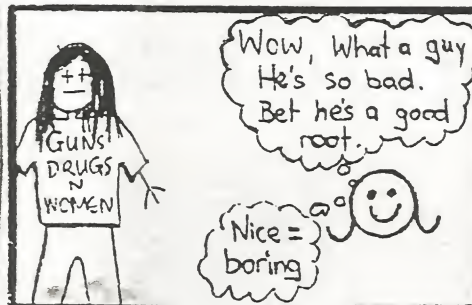
Well, Sarah means well. But you can't change other people. You can only change yourself. Dave doesn't really want to change.



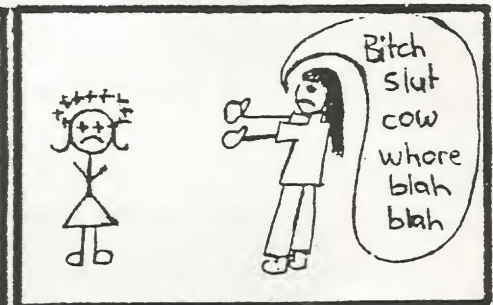
It may work for a while...



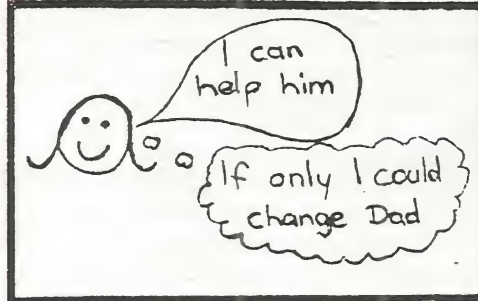
Deep down, she knew it would happen. But what's this?



Ok, so maybe he's different. Yep things go okay for a while. But...

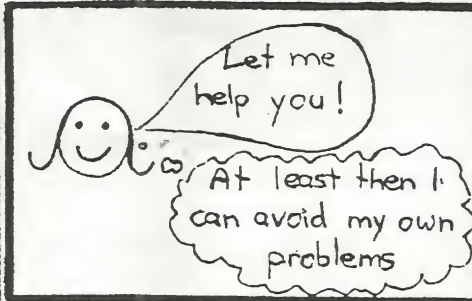


This one's a bit too handy with the fists. Gets a bit verbal too.

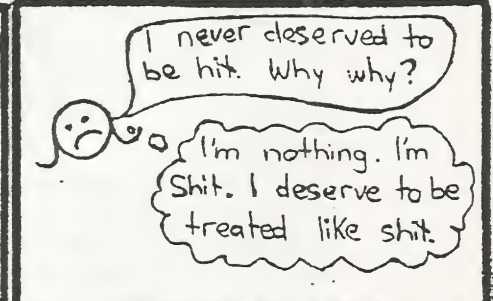


Let's get behind all this. What is actually going on...

Subconsciously, Sarah is acting on past events, past problems.



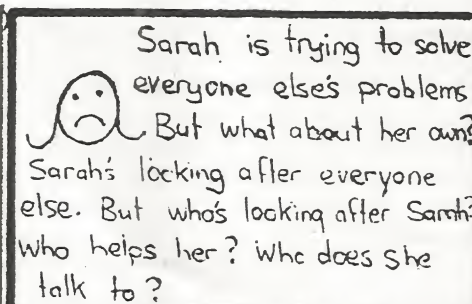
Outwardly Sarah thinks of herself as some sort of social worker, but deep down it's a different story.



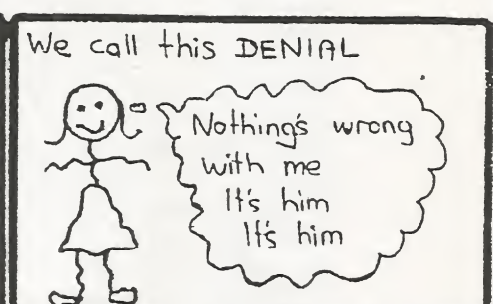
So Sarah is treated the way she subconsciously believes she should be. That is why she allows it to continue.



So Sarah continues to attract the 'wrong' men. She hopes maybe this time it'll work.



Sarah still thinks there's nothing wrong with her. He's the one who hits her; he's the one who gets drunk & takes drugs. It's his problem. Not mine. I'm okay.



It can only work for so long. Sarah's problems build up till, one day...

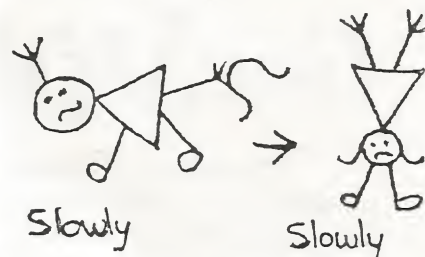


Sarah can't take any more. She breaks down.



Sarah is forced to look at her problems And slowly puts herself back together

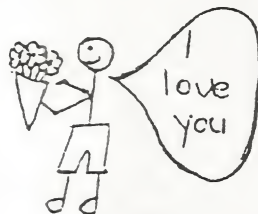
With help from a counsellor, a support group and some supportive friends...



Sarah sorts through it all and starts healing.



Sarah starts attracting 'nice' guys. And feels deep down she deserves to be treated this way.



So, remember, you can't change other people. Only yourself. And good self esteem is essential to a happy life.



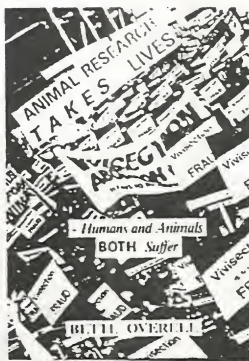
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ANIMAL RESEARCH TAKES LIVES

Vivisection is experimentation on live animals. It is not about finding wonder cures and new drugs but about making money and providing alibies for when these products fail. Vivisection is abhorrent, disgusting and vile but abolition of it will not occur on moral grounds, for if these arguments meant anything to vivisectors then vivisection would never have occurred in the first place. Therefore opposition to vivisection is based on scientific grounds. This movement of scientific anti-vivisectionism is lead by doctors, scientists, veterinarians, lab technicians and other experts in their field who have seen first hand the fraud of vivisection.

Evidence supporting scientific anti-vivisection is not just overwhelming it is totally condemning of vivisection. Examples of animal tested drugs and methods having devastating effects on humans can be found in the newspaper every week.

If you want to see vivisection abolished then join the New Zealand Anti-vivisection Society,



P.O. Box 2065 and learn more about the fraud of vivisection. NZAVS is an abolitionist organisation of world-wide standing, and the only abolitionist group in New Zealand. After the release of Mobilise (Magazine of N.Z.A.V.S.)—titled 'Why Vivisection Exists', one overseas society stopped work on its own newsletter to distribute this Mobilise to its readers.

The latest Mobilise goes back to grass roots to explain exactly what vivisection is and to announce the publication of editor Bette Overell's book 'Animal Research Takes Lives'. This book was written in response to a government sponsored booklet, 'Animal Research Saves Lives', promoting

vivisection. 'Animal Research Takes Lives' is the first of its kind in Australasia and has a New Zealand perspective to it. It exposes that:

- The production of 'Animal Research Saves Lives' was part of an international conspiracy to demolish the Anti-Vivisection movement.
- MAF (ie. The N.Z Government) is simultaneously vivisection, legislator and lawmaker.

- Many vivisectors are now opposing the vivisection method and principle.

- The NZ Government sanctioned the testing of cancer-forming drugs on women without their knowledge or consent.

- Still drugs are tested on HUMANS, as animal tests are inconclusive. You can get Animal Research Takes Lives from N.Z.A.V.S. for \$25. The launch of the book will occur at Civic Square, 12 noon, Friday, 23 April So don't just passively oppose vivisection, take part and help make it happen. It costs \$10 unwaged or \$15 waged each year to become a member and receive future issues of Mobilise. NZAVS PO Box 2065, Wellington.

Gee, If Men had Periods...

The Sanitary Protection industry, the cosmetic empires and the lingerie manufacturers have a monopoly over women. All three exist solely to shape the lives and control the economically, emotional, physical and mental circumstances of women, and women only. These industries are controlled largely by men and, as I see it, are aimed to keep women, an already economic disadvantaged group (considered second-class citizens), poor.

Firstly, the luxury stuff: make-up, hair-care, toiletries, lingerie; most of it is aimed at women, there is not the same marketing drive or societal expectations directed towards men.

Secondly, women, through biological necessity need 'sanitary protection' - there's no way out of that one. Sure, technology has made it a lot more convenient, if not ecologically disastrous, but capitalism has taken hold of this need and assures big businesses huge profits at the expense of women (and the environment).

Sanitary pads, tampons and panty-shields have become consumer items. They are bleached white for so-called purity, perfumed, individuality wrapped in fancy packaging and are promoted as if they were tinned pears or shampoo. The advertising serves to mystify while reinforcing the taboos of menstruation. For example, blue liquid poured on to pads and "no one will know you're wearing it!" Not to mention the cosmetic tax slapped on these everyday items - it implies there is a choice, like lipstick or perfume?!

Half the population is told to hide the fact of having periods while being the target of ridiculous and oppressive advertising. I tell you, if men had periods, these necessities would be free, a week's leave with pay would be granted, and they'd probably get all the best pain killers in abundance!

The booming cosmetic industry is an industry that promotes fantasy and promises the unattainable. The hyped media marketing of the ideal, perfect woman is aimed at controlling the lives of half the population. Men are the ones responsible for setting the standards, promoting the need and being the judges of what is desirable,

in women.

We're bombarded with imagery that says we must look like someone else, or be something that we're not. Women are brought up to believe that their main role in life is to serve others, primarily men.

This necessitates being constantly preoccupied with the superficial and that which we only have limited control over. I see, if women are busy worrying about their appearance, they won't notice discrimination and the inequalities that are part of an unjust society.

Women are guilt-tripped into spending enormous amounts of money on cosmetics, and as they only receive a portion of what men earn, is this not an attempt to assure that women are even poorer?

Western capitalism has seized and exploded the idea that women wear make-up, and the idea that men want women to wear make-up to the point where it is seen as a necessity; an inherent part of being female.

Men have been captured by this stereotype too and have had their desires and ideals prescribed. But they are nowhere near the victims of the artificial "norms" that women are, as they actually hold power, economically and politically over women. Women are encouraged to undergo self-sacrifice, self-deceit, dependence, as the media would have us pitted against each other, vying for the attentions of men.

Just part of the mating ritual some might argue, but just

look at the animal world. It is men who exist in competition with each other to find and impress a mate. The male of the species are the more fluffy, colourful and preening!

Now while I don't think there's anything wrong with facial and bodily adornment and enhancing one's appearance, I do think there's something wrong with the obsessive targetting of one sex only, by the media and society at large. There should be the freedom to be who you are and look as you feel like looking. No expectations, no stereotypes, just fun and freedom, and access to everyone else's wardrobe.

ANNA WOOLHOUSE



Menstrual Matters...

By Morag

The first red on the toilet paper-AHH! PERIOD TIME! Quick, the tampon shove it in, forget about the dirty business until it's time to change the "plug". Pull out the filthy thing and drop it in the toilet, new one in, phew. Being on the rag is a nuisance, it's embarrassing and it excludes us from the meatmarket of sexual availability. RIGHT?! It's time for us to take a closer look at this aspect of being female.

The "hygiene" industry capitalizes by feeding us moral standards centred around making us feel insecure and dirty whilst menstruating. They sell us products to ensure that we can still feel "normal" during "those days", pads, tampons, douches, in all conceivable sizes, colours and smells.

Ever wondered what women did in the days before tampons? We are made to believe that the products they sell us are essential to deal with our menstrual blood, there are supposedly no alternatives apart from complete disaster, letting the blood run down our legs.

So what can we do to get the industry out of our cycle? Looking at it there are four ways of dealing with the blood;

- 1) Absorbing it within the body with something like a tampon.
- 2) Plugging up the vagina and letting the blood out when convenient.
- 3) Absorbing the blood once it has come out of the body, by means of a pad.
- 4) Learning to control the flow of blood with the pelvic floor muscles (-for advanced alternative menstruators only).

NUMBER ONE The sponge idea is probably the most popular of the alternative methods. Sea sponges are used for this purpose (although the cultivation and use of sponges is slightly controversial) as they are highly absorbent, hold together well and are easily cleaned.

Cut a piece of sponge the size of a large tampon or bigger, remembering that it condenses a lot when wet. Experiment with the size that you feel is most comfortable for you. You might want to thread a length of cotton through it for easy extraction.

The sponge gets rinsed out when it has reached full absorbency, and at the end of the period you

can clean it with hot water and vinegar. Rinse well and store in a clean container until next time.

You will find that inserting a damp sponge into your vagina is a lot more pleasurable than shoving a dry hard cotton tampon up. Getting used to your sponge may take a while, judging its absorbency etc, so take precautions to avoid an overflow.

NUMBER TWO Plugging up is more useful for not so heavy days. Toilet paper or cotton wool will do the trick as a temporary measure. This is more of a spur of the moment thing and depends a lot on the circumstances at the time. One prerequisite for this method is that you get to know your cycle and bleeding patterns. That means know when your heavy days are and when you hardly bleed at all. If you have been using cotton corporate tampons all of your menstruating life you may be out of touch with your bleeding patterns. Do you know what your blood looks like at different stages of the period? Its colour and consistency? Do you know what kind of actions cause the blood to come out, i.e. jumping up and down running, sneezing etc.?

The best way to find this out is to stitch up pads for a while until you have the hang of it.

In cultures before our industrialized one plugging up was more the norm, women used moss, small corn cobs....

NUMBER THREE Absorbing blood externally, involves pads. Reusable pads made out of cotton were what our grandmothers used, if you have a washing machine or can be bothered washing by hand, this method may be for you. Think of other ways to make pads for yourself, suiting your cycle. Maybe you just want pads as a back up during the heavy days, or to use all through your period if you don't like the idea of inserting anything into yourself.

NUMBER FOUR This method relies on you knowing your cycle, bleeding patterns and body well. The vaginal floor muscles can be flexed and trained to be quite strong. Apart from the sexual pleasure that can be gained by using your vaginal floor muscles, it can be used to control the blood flow, with some practise.

Bleeding becomes somewhat like needing to pee. You know when it's coming and you go to the

toilet! Its usually a bit more urgent than discovering you need to pee, but it doesn't have to be. This method requires quite a bit of practise, but then, we've got years to get good at it, haven't we.

Another method for dealing with the blood which is not for the inexperienced is; **MENSTRUAL EXTRACTION**

This is a method of sucking of the blood from the inside of the uterus wall. It is not primarily a way of dealing with the cycle, but a way of terminating a pregnancy in the early stages. Women who are trained in this use only a bottle and a piece of plastic tubing amongst other items in everyday use, and a slight vacuum to perform the operation. However, no-one should attempt to embark upon menstrual extraction without knowing what they are doing. For women who know how to do M.E it can be an empowering way of taking control of our own lives.

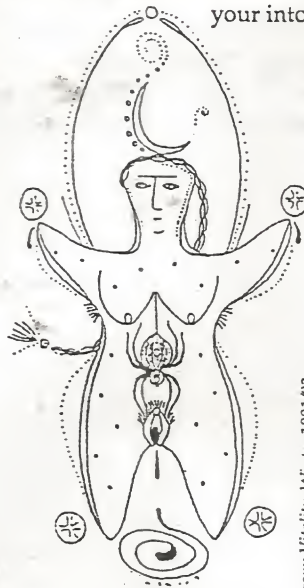
Bleeding can be a very liberating and cleansing experience, the start of a new cycle, being at one with our body and knowing what's going on inside it.

There is so much we don't know about menstruation, why do women who live together wind up having the same cycle? How come the moons cycle often affects womens cycles the way it does?

Why has no-one ever spent any time researching these phenomenons rather than pretending menstruation doesn't happen to good girls?

Menstruating can be time set aside for some self

pampering. Time to think about fun, non-penetrative sex, be it penetration by penis or by sex toys. Or time to make a big, red, tribal, bodypainting mess.....what ever your into!



From: Vitality, Winter 1991/92.

Likewise other aspects of the menstrual cycle can be used to learn more about ourselves.

If you suffer from period pains, don't pump yourself full of desensifying drugs to deal with it. Explore herbal remedies to help deal with pain, take time out to pamper yourself during this part of the cycle. Orgasms self induced or with a partner relax the uterus and can work wonders against cramps

PMT, often used as a derogatory way of dismissing moody females, is an interesting example of how our shyce interacts with our body. If you are perceptable to PMT you will know the ups and downs you can have in it.

Feeling down? Your PMT will

probably be a bummer too. Feeling great? PMT can be a time when you feel even better! If you have really bad PMT, maybe some changes in your life could be called for. Keep a diary and find out when your sensitive days are in relation to your cycle, it can be a week or two before you start bleeding and last 10 days, it could be the day before you bleed for 12 hours, it is up to you to find out if you have it. Channel the tension you feel into something that needs it. Be artistic, antagonistic affectionate-be yourself!

Bleed for yourself and not for capitalism! Get in touch with yourself, and get them out of your system!



Some Wellington Anarcha-Feminists, June 1992, posing beautifully during yet another great garage sale! From left, Gabrielle, Hilary, Alice, Michelle, Anna, and KT and Hellen in front.

Watch out for our next boomer sale in the next few months!

Thoughts on the Anarcha-Feminist Conference

There were some great things happening in Wellington last August, and also some discomfiting and personally challenging things. I do feel that it was worth while, as without challenge, we can't work through issues and realise why we support anarcho-feminism.

Workshops I remember include -

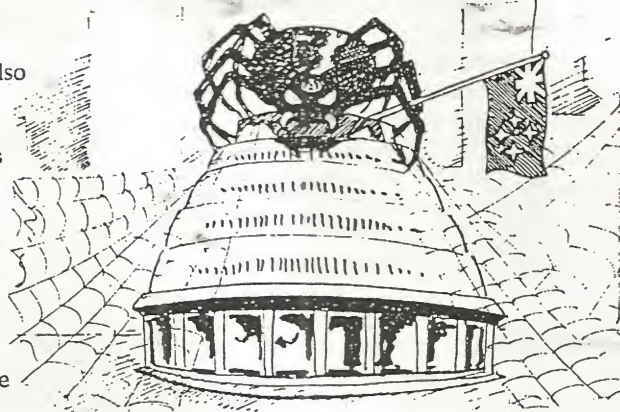
- 1) Rape Crisis inspiring me with a surviving non-hierarchical group (interesting that it is totally wimmin centred).
- 2) Sexuality, which didn't go far enough for me, but given circumstances was a start. It's too important a topic to delve into, and hard to be objective.
- 3) Self-Defence - the wonderfully spunky Karate expert was so awesome in action I just floated through this one...
- 4) Health, I was the facilitator - some joke - and felt very inadequate. Not enough structure, feedback, or input.

I enjoyed games and laughs throughout the weekend, including some great hugs from wonderful wimmin.

I opted out of the solidarity session. This may have been a reaction against the large roomful of people in the previous session. There had been (I felt) problems with disruptive wimmin, inadequate facilitation and people not thinking before speaking. In short, we didn't have our shit together on that one! But, no blame, no pain. Plenty to learn for next time - build up trust have smaller groups (but please not factionalised). Perhaps we could cut down on the range of topics and have the first half day for real contact/trust/experience-sharing. If we don't know each other, why not get to know each others strengths and passions, so we can construct a really strong movement? That's my hope for the future: see you there!

HELLEN

My opinions of the last Anarcho-Feminist Conference August 29/30 1992. The main issue at conference was not what sexual orientation the wimmin came from, but the fact that



we all somehow made it there from all parts of the country under the same banner Together as anarchists, feminists and as sisters. Within these contexts came some of the differences.

Just like I am working on not oppressing people because of their skin colour or age - I am not into oppressing any group, in this case women because of their sexual orientation. In parts of the conference I don't necessarily think that was reversed. The lesbian women seemed to be a tight knit entity that felt strong and was wonderful to see and feel, and at times intimidating. I can try and understand the defensive vibes a few of the lesbian women gave off because it must be fucken difficult in our New Zealand society to be lesbian or bi-sexual, and I guess you could get used to fighting it everyday. So walking into an unknown first time conference ready for some form of confrontation could only seem natural.

From the heterosexual camp(which is the only one I can speak from -for now), I didn't think the confrontation was there and the guards were not up. I remember discussions going down where a good amount of time was devoted to 'het' women asking questions really trying to understand where other women from different spheres were coming from.

One whole idea from anarchism is not putting down someone for what sexual orientation they choose. I really don't care whether you're lesbian, straight, bi-sexual or bi-anything, what's most important is what opinions and ideas you can offer me and we can exchange as PEOPLE! We can only learn from each other, not being at

odds because that's like showing our weakness to the world. The strength and energy potential to come from an Anarcho-Feminist Conference could be awesome- and links throughout N.Z. strengthened and more action possible.

If we all are supposed to be breaking down our prejudices then more effort on ALL sides could be made, as in mingling with

women coming from different spheres than your own at the next conference. Besides the personal interrelations, I found the workshops informative, mind expanding and way inspirational- especially the 'self esteem' workshop facilitated by Brenda. The food was delicious and two daize weren't long enough. I am most definitely looking towards the next conference, and the progression of the anarcho-fem movement.

SIMOAN

The Anarcha-feminist conference was a great success. However it was rather unfortunate that a lot of time was wasted arguing about whether men should be there or not. This time and energy would be better spent on women issues, which to my understanding is why we were there. BRENDA

I enjoyed the anarcha-feminist conference, a lot of interesting discussions happened during it. I enjoyed talking to the wimmin from Rape Crisis it was very informative and it was great to hear about the structure of Rape Crisis as it is very similar to the way we organise. The self-esteem workshop was great it got everyone reacting really well and when it finished everyone had big grins on their faces. Also enjoyed Met's workshop discussing Maori issues, anarchism and a lot more. It needs a follow up at the next conference. What I also liked about the anarcha-feminist conference was that I got to meet all these cool wimmin. I liked the idea of having some games for the next conference so that we get to know people better, therefore interact

better in workshops as well. The bumper thing for me was doing the introduction to anarch-feminism workshop after spending the night in the car on the Desert Road. On the whole I enjoyed the conference, what I'd like for the next would be a discussion on goals and directions of the movement. LYN

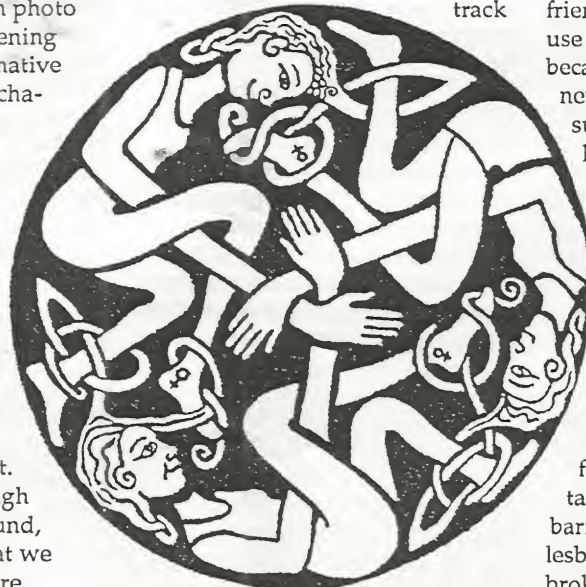
Well its almost half a year since the first ever Anarchist Feminist National Conference in this country. I met with some of the Wellington women a few weeks ago and we realised that we had no photos of the women who were there. I thought it was a shame because we get such little recognition from 'the system' that we really need to do our own publicity. So if anyone has any photo's of the conference - send them to Sekhmet. Maybe we should send anarcha-feminists out on photo opportunities- show them opening public libraries and planting native trees! "Here's your local anarcha-feminist visiting sick children in hospital".

Anyway- the conference. Lets have another one. That's my first thought. Even though it was really annoying at times, and upsetting sometimes and difficult, at least we did it. Why does a meeting of like-minded women have to be so complicated? That's how I felt at first. But then I realised that although there was some common ground, we were so different too. What we had to try and do was therefore really hard. We had to find a way that we would work as a group for the movement. A lot of disagreement and mis-understanding happened between lesbians there and non-lesbians (hets and gays, dykes and straights, queers, bi's, etc etc choose your terms). I don't want to make more of this difference than what exists, just like I don't want to be forever seen as one of the dyke camp, not meeting other anarcha-feminists and having my views assumed to be that of some non-existent Lesbian Party Line (L.P.L.). But then again I also feel that there was a reason for the division at the conference. And to me there will always be a place for lesbian-only space at anarcha-feminist things.

I felt that there was a big

assumption going on at the conference about how we would all want to live after the revolution, when oppression no longer exists i.e. when men are non-sexist whole beautiful beings. It seemed like it was assumed that in this utopia, of course we'd all want men as part of our Communities. And that somehow as anarchists we ought to want this, and ought to work with anarchist men to achieve this. Well it isn't true for me. I'm not a lesbian, in reaction to anything, I'm a lesbian because I am. Isn't anarchy about people finding their own way of life, having the freedom to choose what's right for them, choosing their own community? I often feel like less of an anarchist, not a normal anarchist, like an "other" because I'm a dyke, because a lot of the time I only want to work with women.

Well that was a bit off the track



of the conference. Some highlights were seeing SMUT again, playing games and doing self-defence roleplaying. For this years conference I'd like to see some action - lets take to the streets of Wellington - and music making, and maybe more talking in smaller groups- big group discussion can get really long and depressing. I reckon we should start thinking soon about where and when we want this years gathering. Maybe we should send out a wee notice to all the women at last years and ask for suggestions etc?

"Anyway I think the Wellington Lassies did a really good job. In the name of the Queen and all things holy, Till next time

ROHAN.

While there were a lot of things that I enjoyed about the conference the parts I will remember the best are the parts I didn't enjoy. That is because they were the parts that made me think and question my own attitudes which made me uneasy. The word hetero-sexist was used quite frequently and loosely toward the end of the conference and at first I easily dismissed it - like racism and sexism it has a mean and hateful feeling to it and there was none of that feeling at the conference. I thought it was an over reaction and it left me feeling pissed off that it had seemed to cause a division. However after the conference when I wasn't so tired I thought about what some of the lesbian women had said and could recall instances where gender specific terms had been used that excluded lesbians, such as boy-friends instead of partners etc. The use of this terminology was, I think, because many of the het women had never had to think about that subject before. Meeting so many lesbian women at the conference was a new experience for me and others and I think all the women there learnt from each other. So what I think the next conference needs is a specific workshop early on that discusses our attitudes and feelings about sexuality and recognises the differences without trying to make us all feel the same. Hopefully if this is talked about sooner some of the barriers that were up between lesbian/het / bi women could be broken down because I think they are there mainly because of a lack of understanding. Then we can truly start to work together. So thanks for making me think and question and I hope the next conference will also be as challenging. ANITA

Overall the anarcha-feminist conference was great. Although there was a few disagreements (men for example). I myself was quite pissed off that the decision was finally settled at NO men. I think male anarcha-feminists should be able to go to the conferences. After all it is Anarcha-Femmes, How can we exclude men just because of their gender. I totally enjoyed the self-esteem workshop, thanx Brenda. that's all from me. KALYA

Praying on Peoples Emotions



Having a baby? After abortion stress? Then phone pregnancy counselling service 24 Hrs. 7 days. Sound neutral and caring to you? Don't be fooled. This is a front for a 'pro life' group. They advertise in the 'Evening Post', a Wellington newspaper and unsuspecting women ring them up. They are also in the phone book under "Pregnancy Counselling Services, P.O. Box 15-173, Miramar.

When we found out about this advert several people rang them up to get information about the shit they feed people. Two men rang saying their partners were going to have abortions and they wanted to know more about abortions. Frequently mentioned in these calls was that women had a desire to end relationships after an abortion and may even lose interest in men forever! In one case they wanted the boyfriend to show his partner pictures of babies to try and induce guilt. Oh yes, and abortions can also lead to child abuse in the future.

Someone else rang up pretending to be a young pregnant school girl who wants to have an abortion and has not told her mother she is pregnant. She was told by the 'counsellor' that her mother will be able to tell she has had an abortion

by her behaviour. She was also told it could be likely she would not be able to have another baby.

Women who rang up were often told that women are put on earth to give life and not to take it. That's right, women are put on this planet to breed. To persuade women not to have abortions one tactic they use is to induce fear. The 'counsellor' asked a woman if she knew what an abortion entailed. Upon being told that she didn't the 'counsellor' proceeded to tell her 'Oh it's awful, really horrible'.

What angers me the most about this advert is that they are advertising themselves as a counselling service. One woman who rang them up was genuinely pregnant but had been bleeding lightly for a few days. On asking the 'counsellor' whether they gave medical advice she said yes and on hearing of the bleeding bluntly said 'You're going to lose you're baby'. Remember this is without hearing any of her history or, of course, examining her. Professional counsellors they are not. These pro-lifers prey on the emotions of vulnerable people. They use sly, underhand tactics and lie to women to try and scare them out of a choice. In the case of boyfriends ringing up they scare them so that they will no longer support the decision of their partner, leaving the partner isolated so that they can be more easily forced into pro-life decisions.

These people also have a list of pro-life doctors. We got the name of one doctor, her name is Dr Diana Mason, phone 389-9039, practising at 27 Riddiford St, Newtown. One of the 'counsellors' is called Carol and her home phone number is 562-8161 and her work number is 568-7940. People who live outside of Wellington may have similar groups masquerading in their areas. Upon being asked it was revealed that the group were Christians (surprise), although they did not rave on about God or try to convert anybody.

Women should know before they ring that it is a pro-life group, therefore giving them a choice about whether they wish to call them or not. These people do not offer counselling. They have their own aims and they will use any possible method to try and achieve them, regardless of the consequences. So spread the word about these people, they are dangerous and frightening. If you are seeking counselling ring your local Family Planning who have numbers of professional counsellors who will genuinely help.

BOMBING BERLEI



On October 30th on Victoria Street in Sydney Australia. Five women carried out a protest against an ad that they found offensive because it promoted violence against women.

The advertisement was part of the Berlei campaign which has also been attacked in New Zealand. The billboard that the Berlei five altered depicted a woman being cut in half by a magician, the caption reads "You'll always feel good in Berlei" to which the women added a banner saying 'Even if your Mutilated.' They didn't however finish the job before the police arrived. The women were detained an hour and asked questions such as "Do your husbands know what you're doing?" When the women were called to court Magistrate Pat O'Shane dismissed the case, she declined to order compensation and also waived court costs against the defendants. Ms O'Shane then "delivered an informal but impassioned impromptu speech on violence against women in a male dominated society". She told the court she was disgusted that the legal system could be invoked to protect the property of advertising companies that used images inciting violence against women to sell their products.

Because of the unexpected outcome of the court case the

protest received a great deal of media coverage. Many criticised O'Shane for "letting her

personal views influence her decision" and said that her decision would encourage vandalism "joy-riding". O'Shane said in response to such criticism "If we assume to do justice to people, and that is part of our oath of office, then it seems to me we have to consider issues more broadly than the letter of the law. Although Berlei disagrees that the ad is offensive, the protests of women who the ad is directed at show different. Jacqueline Millner one of the Berlei five said she's always shied from organized politics. But fed up with sexual discrimination, she was incensed by what she saw as a violent image and decided to do something more dramatic than simply lodging a complaint. Millner added "we are not the lunatic fringe, we are part of the community".

In New Zealand completely independent of the protest in Australia, some community women took action and showed what they thought of Berlei sexist advertising.

Although the Berlei ad showing the woman being cut in half by a magician has not yet reached New Zealand (perhaps thanks to our Australian sisters?) The ad showing the model in the grip of King Kong was seen as offensive by the women who altered it because it showed a woman in a violent and oppressive situation which she is quite complacent about because of the advertiser's product, her Berlei bra.

Well done protesters, yay for a community voice through direct action.



NEWS LIMITED 121



You'll always get picked up by creeps in Berlei



You'll always feel good in Berlei

THIRD NATIONAL ANARCHIST CONFERENCE

Once again it's time for the Committee for the establishment of Civilisation, Wellington section of the anarchist alliance of Aotearoa, to host the Annual Anarchist Conference. This will be on Anzac weekend, 24 and 25 April, in Wellington. Exact venue-Prestige Building 31-41 Pirie St, Mt Victoria.

Starting at 10am on Saturday, the intention is to have a whole bunch of workshops covering such topics as law, sexuality, anarchy-feminism and how anarchism relates to Maori struggles.

There will be two workshops of special interest to anarchy-femmes; one will be an introduction to the topic "What is Anarchy Feminism?". The other, held later, will be a no-holds-barred debate of "The value of Wimin-space" vs "Men can be Feminists". There is no right nor wrong to this argument, and all opinions are valid, but the debate about whether males should be (or can be or want to be or whatever) "allowed" in anarchy-fem

groups has raged and enraged wimmin all over Aotearoa. Perhaps, we can enjoy some open discussion of the issue.

By the by, both anarchy-feminist workshops will be open to men and wimmin, as this was decided upon at the anarchy-feminist Conference last August.

Also at the Conference anarchists will be discussing future directions of the anarchist movement. Input is still sought-if you want to run a workshop on any subject relevant to the anarchist movement, or just make suggestions about things you would like to see happen at the conference, please let us or C.E.C. know. Now.

Likewise, get in touch if you need accomodation or childcare (with details of childrens ages and requirements).

CONTACT US; c/- Anarchy Organisation, P.O.Box 14-156, Kilbirnie, Wigtown.

HARNESSING THE MANITOTO

The barren sheep filled plains of Central Otago were made fruit full by a group of eight wommin artists during Feb. and March this year. An all women stone symposium, the first of its kind grew out of the Manitoto landscape like a stonehenge, celebrating the unique qualities of wommin's art.

For six weeks, these women, as well as a few "cling ons", carved out their realities amid the ever changing brilliant blue sky. They lived and worked communally, sleeping in an ex army marquee adjacent to their work. Cooking on an old coal range and treating themselves to open air baths under the stars. The symposium had no defined leader and the women shared skills, chores and child care. A great feeling of solidarity was formed encouraging enormous bouts of creative energy.

The locals who were at first freaked by a group of women working alone in their valley grew to respect and appreciate the amazing white stones on the hill. The 24 pieces completed, were all carved in ordinary stone donated by Parkside Quarry, Oamaru. With financial support from the South Regional Arts Council, as part of the celebrations of women's suffrage. The whole event including the exhibition was held from March 14th to April 11th. The exhibition was held in the Dunedin Botanical Gardens, and it recieved intensive mainstream coverage in the South Island. Although Speights Brewing Company refused to sponser the symposium stating that "their custom-

ers weren't ready for that type of southern women" in their advertising campaign.

The only negative feed back came in the form of the violent destruction of Isis, a large female figure carved by a Dunedin artist Jane Davidson. The piece was broken in two by vandals in the early hours of the morning of the opening. It served as a harsh reminder of a patriarchal society which seeks to destroy not enjoy women's power. The violence however was not going to destroy these women's growth and they joined together with a Maori Priestess to bless and protect the remaining stones, and to mourn the death of Jane's beautiful piece. The symposium not only brought together an amazing group of individual artists but established a spiritual bond amongst the women involved. This bond is part of the rebuilding of women's knowledge and power and is extremely evident in the stones produced.

BY JO



ANARCHY

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LENTILS

